

Brooklyn Jewish Center *Review*

THE BROOKLYN JEWISH CENTER
CELEBRATES THE SEVENTIETH
BIRTHDAY OF ITS
RABBI; AND THE LEADER
IN ITS BUILDING
AND GROWTH



DR. ISRAEL H. LEVINTHAL ON THE PULPIT OF
THE BROOKLYN JEWISH CENTER, RESPONDING
TO CONGRATULATIONS AND TRIBUTES AT THE
CELEBRATION HONORING HIS 70TH BIRTHDAY

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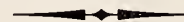
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THE RELEVANCE OF TISHAH BEAB TODAY

TISHAH BEAB (ninth day of Ab), which will be observed this year on Sunday, July 27, is the fast day which marks the destruction of the first Temple in Jerusalem by the Babylonians in the year 586 B.C.E., and the destruction of second Temple by the Romans in the year 70 C.E. The destruction of the Temple signalized in those two eras the end of Jewish independence.

To the contemporary observer of these tragic events, or to the historian looking back on these scenes from the distance of the ages, these calamities that befell the ancient Hebrew people were inevitable. A small and weak nation strategically located resisted being overrun by one of the great powers, especially if it makes any show of independence or becomes entangled in unfortunate political alliances. The historian living in the middle of the 20th century will not be hard put to find such examples in his own time. To the question, "wherefore is the land perished and laid waste like a wilderness?" the reasonable answer for the victim, the victor and the observer is, "No small and weak nation can withstand a major power."

Yet there arose in Israel and Judea a school of Prophets, their origin still shrouded in mystery, who, speaking in the name of the Lord, asked this same question but rejected the reasonable answer. These Prophets fashioned a new answer to the lament of "wherefore?" that became the main support of the Jewish people throughout its long night of exile, "wherefore is the land perished and laid

waste like a wilderness?" The answer of Prophecy is given by Jeremiah—"And the Lord saith: Because they have forsaken my Law which I set before them, and have not hearkened to my voice, neither walked therein" (9.12). It is repeated in Lamentations, the book read at the Tishah Beab services, "Her adversaries are become the head, her enemies are at ease; For the Lord hath afflicted her for the multitude of her transgressions" (1.5).

The people's political misfortune and the land's desolation became the text for a painful examination of the collective conscience. What followed from the Prophet's extraordinary answer was the belief that Israel's future as a people was

dependent on her return to God and His Law; a belief that still sustains our national being. From the Prophet's standpoint, to see history as only the rise and fall of great nations, to which the destinies of small nations are accidentally bound, is to see history only on the surface. At the core of man's great story there is a moral law, and if you will, a moral determinism from which no nation can escape.

To be true today to the spirit of Prophecy not only the answer but the questions we ask about the preceding era in Jewish history should be recast. Our questions must bring in their wake new insights into the role of the Jew and into the meaning of this period in man's history.

BENJAMIN KREITMAN.

IN PRAISE OF OUR MEMBERS

WITH this special issue of the *Review* the formal part of Rabbi Levinthal's 70th birthday celebration comes to a close. As noted in the following pages, for nigh forty of these seventy years, Rabbi Levinthal has been identified with the Brooklyn Jewish Center and the Center in turn with him. This birthday celebration is then, in a sense, a festive acknowledgment of the great accomplishments and achievements of this institution under the spiritual leadership of Rabbi Levinthal. We need not rehearse here the unique qualities of this leadership; they are all well attested to in the pages of this *Review*. But we must take

note of the other side of this remarkable partnership, the Center member. The responsiveness of the Center members past and present, to the leadership and inspiration of Rabbi Levinthal, has given this institution the quality of greatness.

In Babylon of the Gaonic period the Rabbis composed a "misheberach," benediction, in tribute to the members of their congregations. This benediction is now a part of our Sabbath morning liturgy. As we close these festivities, it is our hope that this "misheberach" will be realized in the lives of our Center members.

BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE FIRST LAW-DAY IN HISTORY

THE readers of the *Review* will recall that President Eisenhower designated last May 1 "Law Day," a day on which the American people were to rededicate themselves to the sovereignty of Law in their daily lives.

The President asked, and the request was emphasized by the American Bar Association, that in every Court House in the land the judicial procedures on that day were to follow fitting exercises which would re-affirm the role of Law in American life.

This was a happy thought on the part of the President, for undoubtedly there is need in these difficult times to proclaim anew the role that Law must play if our American Democracy is to survive.

We Jews can take pride in the fact that from the beginning of our people's life, Law has been recognized as the basic need of man.

Just a few weeks ago we celebrated the festival of Shavuot. That festival marks the first Law-Day in history, when God gave from Sinai's heights the Divine Law to guide the life of individuals and nations. And the Rabbis of old make a wise observation when commenting on the Hebrew word *charut*, "engraved," referring to God's words engraved on the tablets of the Law: they tell us, Read not *charut*, but *cherut*, "freedom," for there can be no freedom without the recognition of Law.

I had the privilege on May 1st to participate in such a Law-Day program, held in the County Court and presided over by Judge Samuel Leibowitz. A prominent Catholic priest, a professor in the Law School of St. John's University, and a well known Protestant minister also shared the program. The Court secretary was kind enough to send me a transcript of my remarks on that occasion, and I want to share them with this column's readers:

"I speak to you as a rabbi, as a repre-

sentative of the Jewish religion, and I can tell you that in our concept of civilization, law is at its very foundation. In one of the beautiful tales of the ancient Jewish rabbis we are told that when God created the world he looked into the Torah—the Torah is the book of the Law—because God wanted to establish the world on the basis of Law.

"We call Moses our greatest teacher. We call him the Law-giver. The Law-giver: that is how he has endeared himself in the hearts of our people, because he gave us a law to live by.

"Our Torah, the basis of the Bible, is usually translated, 'the Law.' It is the law by which man is to live if the world is to endure.

"Religion and Law are interlinked. They are not two departments, separate one from the other. We cannot think of religion without law. We cannot think of law without religion.

"It is very interesting that in ancient times when the Jews had their sacred temple in their own land, the Sanhedrin, the Supreme Court of the Jewish people, met in a section of the temple. There was a reserved annex connected with the holy building in which the Supreme Court sat. And it was done for a special purpose. The Supreme Court was to be affiliated with the citadel of religion, again to emphasize that religion is the basis of law.

"One of the tragedies today is that law has lost its influence, and it has lost its influence, because religion has lost its hold on us. When we see a powerful country like Russia built upon the abrogation of law, it is because it has abrogated religion. And once the citadel of religion falls, law falls. When the ancient rabbis wanted to describe an era of barbarism, savagery, they used a very striking phrase, 'There is no law and there is no judge.' Once you have no law and once you have no judge to enforce the law, you have barbarism.

"We are all troubled with the problem today of the breakdown of law; the problem of juvenile delinquency is a staggering one. We have such problems because we have lost respect for law, and we have lost respect for law because we have lost respect for religion.

"Law has the sanction of religion, and if you want to strengthen the respect for law, you have to strengthen the respect for religion.

"Now there is one further thought that I should like to leave with you. Law is something not only for the individual; it is for the nation as well." Here again it is very interesting to observe that the Hebrew word for a nation, for a country is "*Medinab*." The Hebrew word for law is "*Din*."

"Now, you must have noticed, even though you may not know the Hebrew language, that there is a relationship between the two words—*Medinab* and *Din*. They are interlinked—*Medinab* is derived from the root *Din*. A nation, too, must be based upon 'Din,' upon justice and law. That is why we pride ourselves on our government. Our government is based upon the foundation of *Din*, of law.

"And that is why we are so frightened at what is happening in Russia. They may make tremendous advances in science; they may have a hundred Sputniks. But there would still be dread in our hearts because their '*Din*' has been divorced from '*Medinab*' in the true sense. It is law based upon the will of the individual, whoever is in power—he is the law. It is not a law that comes from God, a basic, established law.

We pride ourselves in America because from its very foundation it has been based on law; and if we want America to grow, if we want to strengthen America, it is not through arms alone, it is not through armies and navies alone.

(Continued on page 21)

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DR. LEVINTHAL AT 70

By JACOB S. MINKIN

Dr. Minkin has been a frequent and admired contributor to the REVIEW. He has a distinguished reputation as the author of a number of books, among them "The Romance of Hasidism," and the recently published "The World of Moses Maimonides."

I AM glad of the opportunity to add my voice to the chorus of congratulations that have poured in on Dr. Israel Levinthal upon his seventieth birthday. To have reached the psalmist's three score and ten years is, no doubt, a blessing, and it is much to be grateful for, but in these days of advanced medical science it is no longer a unique attainment. When, therefore, we celebrate Dr. Levinthal's seventieth birthday we have in mind not the years he lived, the days, months and seasons ticked off by the clock of Time, but the interests and activities which filled his life. We know not what life is; but we do know that it is not mere existence, an accumulation of years indifferently spent, but that it is a radiant opportunity for work and service.

Dr. Levinthal has lived much more than his seventy years. His years have not merely passed, but were fruitfully and creatively spent. Skillfully, and with a high sense of dedication, he crowded into his years more accomplishments and greater achievement than were given to most other men in the Jewish ministry. His life has been both a record and a consecration. His years have not glided by unnoticed and unaccounted for, but were stamped with the high qualities of heart and spirit. He served his congregation and he served his community, but his loyalty to Judaism and the Jewish people went far beyond these borders and extended to all American Israel. Indeed, where there are hearts to be inspired, minds to be enlightened, men and women to be won for their faith and their people, there Israel Levinthal is a familiar and admired figure.

What is the power of this man Levinthal? What are his qualities, talents and faculties that surround him with a halo

"I am grateful . . . to our God for permitting me to have with me the love of my youth, my life companion, my beloved wife. . . ."

Dr. Levinthal

Rabbi and Mrs. Israel H. Levinthal at the birthday celebration.



of love and affection? His face is calm and serene, easily breaking into a smile, and his eyes behind his spectacles are never wanting in a suggestion of kindness and tenderness. His voice is mild and soft, and for a rabbi and preacher, Dr. Levinthal is a good and patient listener. He is easily accessible to all people all the time without the aid of secretaries. He is neither arrogant nor timid, neither shy nor aggressive, but he knows how to carry his point with the least cost to himself and offense to others.

Dr. Levinthal is, beyond question, an effective speaker. Even as a young man, still in his student days, he won a medal for excellence in public speaking. Week in, week out, for nearly half a century, thousands turned out to hear him preach.

His voice is warm, soft and refined, and what gestures he chooses to make are mild and gentle, intended to emphasize a point rather than to strike a dramatic pose. He is not the picturesque pulpit orator who overwhelms his audience with the power and eloquence of his performance: he discusses his subject with clarity, insight and vigor, but not with that sensational intensity which leaves one breathless; he is heard in deep interested silence by his listeners.

If Rabbi Levinthal has maintained himself in the Jewish ministry with such power and distinction for so long a time, has preached in one of the greatest pulpits in this city for close to half a century, and won the acclaim and admiration of his people as did few others of his col-

leagues in the rabbinate, it is because of his high personal integrity and his lofty conception of the position and power of the Jewish pulpit in the moral and spiritual life of his people.

Dr. Levinthal did not enter the rabbinate by chance or stumble into it; he followed a precedent set by generations of his rabbinical forebears. But in the practice of his sacred calling he did not restrict himself to the wells his ancestors had dug but he deepened and widened them so that many others in changed times and under different circumstances might slake their thirst at their refreshing, life-giving waters. Dr. Levinthal is the most conservative of Conservative Rabbis. While he speaks of Judaism as a growing, developing civilization constantly adjusting itself to changed times and conditions, fundamentally his heart is for the "old wells." He believes that in modern life, there is no question, no issue, no vexing or perplexing problem for which ancient Jewish wisdom does not provide an answer

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The power and originality of Dr. Levinthal's method and manner of preaching is just this, that he is the least original of his American Jewish preaching colleagues—there is nothing strange or novel about the clear, bright flame of his teaching; he found it where thousands knew it existed, in the old wells of Jewish lore and wisdom. For a thousand years and more, the Jews had poured their life into the pages of the Talmud and Midrashim. These are life, these are real; the Jewish spirit lives in them; their lesson, their message, their admonition is for today, for tomorrow, for all time. But for generations their radiant beauty and wisdom lay buried deep in the old wells with none to redeem them and make them shine forth again. The orthodox guardians of the wells had made no attempt to uncover them for the intellectually and spiritually famished of their people. In the old-time synagogue the sermon was the feeblest staff Jews could lean on in preparation for their Jewish future. It neither instructed nor inspired, neither saved nor served Jews in the struggle for their religious or cultural survival. The pulpit was a negligible factor in the divine service; it was either silent altogether or, when it made itself vocal, it was in a style and language that

were incomprehensible to the younger members of the congregation. And while in the Reform temples floods of oratory resounded, it was not the kind of preaching Jews could depend upon to sustain them in their religious and national convictions.

Dr. Levinthal was a pioneer in an art that was old but long since forgotten, or neglected, and he brought his heart and enthusiasm into his sacred work. He made his pulpit a bastion for Torah Judaism. Every one of his sermons emanates from Torah and culminates in it. He went to the Talmud, the Midrashim and the latter-day Jewish saints and scholars for his illustrative material. Listening to Dr. Levinthal, or reading his printed sermons, one feels himself transported to the ancient academies of Sura and Pumbedita or to the Jewish preaching guild of later centuries, when a verse from the Bible was minutely, almost microscopically examined and analyzed for what bearing it might have upon contemporary problems. It was a daring, almost risky, venture upon which Dr. Levinthal had entered at a time when the Jewish preaching field was dominated by the book and drama review, and the sermon was more of an economic or sociological essay than an exposition of the word of God.

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Rabbi Levinthal upheld the prestige and dignity of the Jewish pulpit in his own congregation and advocated it among his preaching colleagues in the rabbinate. He made his pulpit conspicuously Jewish and filled his sermons with conspicuously Jewish content. He did not shun the current thought, the modern book or play, the clamor and pressure of alien ideas and ideals, but always treated them in the Jewish setting, with a parallel thought or phrase of the Rabbis. He found that in the hearts of most Jewish men and women are Jewish instincts, a deeply imbedded love for Jewish things; they want to be enlightened, they want to be instructed. There is a glow of satisfaction upon their faces when they hear a word, a thought, a text from the Bible or the Talmud.

Dr. Levinthal is fortunate in not only having realized his ideal himself but in seeing it stamped on the preaching career of so many of his rabbinical colleagues. Few men have been more for-

tunate in materializing the rabbinic injunction to raise many pupils than he. He is the Dean of the American Conservative rabbis, and what is more, he is the creator and founder of the re-Judaized modern sermon. Even many not belonging to his school of thought are not averse to availing themselves of his style and method of preaching. It is no longer a rarity to enter a synagogue and find oneself listening to a Levinthal-type sermon.

Sermons are better listened to than read. The divine fire which animates the speaker cools off and vanishes when transferred to the printed page. Few are the men in the writer's knowledge whose written word matches their spoken message. One cannot help thinking of one of the most gifted of American Jewish pulpit orators whose voice had the thunder of Sinai and whose words were magnificently, dramatically measured. Thousands were impressed by the power and imagination of this speaker. But when the mistake was made to capture his words and thoughts for the printed page, they seemed disappointingly trivial and paltry. The Prophets of Israel were a shining exception to this almost universal rule. Their fire never died; millions are still walking by the light they had kindled. They were not orators but Truth Sayers. Parenthetically, it may be remarked that the Hebrew vocabulary, rich in every manifestation of the spirit, has no word for "orator," which is of Greek derivation.

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Dr. Levinthal's sermons suffer comparatively little by their translation to the printed page. Perhaps this may be due to the character of the man and the high conception of his sacred trust. One imagines Levinthal standing back of his sermon and not before it, calling attention not to himself but to what he says, using what few artifices he possesses not for effect but to strengthen and emphasize his discourse. The published vintage of Dr. Levinthal's sermons and addresses are, "Steering or Drifting—Which?" "A New World Is Born," "Judaism, An Analysis and An Interpretation."

"Judaism," containing chapters on the God Idea in Judaism, ritual and ceremony, ethics, the doctrine of Heaven and Hell, the Messiah idea, the attitude of Judaism toward labor and the laborer, although

sermonic in form, is an excellent guide to the preacher's, or writer's, theological philosophical conception of Judaism, and it is basic and vital today as when the book was written. While Levinthal belongs to the right wing of the Conservative movement and warns his readers and colleagues in the rabbinate against the novelties of alien importation, he nonetheless recognizes that Judaism is a continuously developing and progressing religious civilization, not a stagnant pool but a living stream that flowed through many ages and became ever wider and broader in its course. Not even the God concept in Judaism is fixed or static, the author remarks with no little show of courage.

To our traditionally-minded rabbi, the Torah includes the teaching of the Bible, the Talmud, the Midrash, the writings of the Geonim, the works of the philosophers and poets, the creations of the Jewish intellectual and spiritual geniuses of every age. "The Jew, however," observes Dr. Levinthal, "never looked upon the Bible as a complete Torah, the sole creation of his national genius. . . . A people cannot live on a written Torah alone, on a closed book that must perforce remain the expression of a certain age alone. That would result in a stagnant life, whereas Judaism, by its very nature, represents a stream of *mayim hayim*, living waters." While, therefore, the Jew cherishes the Written Torah, representing the product of the heyday of his national existence, he also cherishes the Oral Torah, the Talmud, which in every age put new life-blood and new strength into the words of the Written Torah.

Dr. Levinthal is an eloquent defender and exponent of the ritual and ceremonial laws of the Jewish religion. He treats them, however, in a broader and more philosophical sense than would satisfy many of his strictly orthodox rabbinical colleague. "Many of these ceremonies," he says, "have been created and accepted by the Jewish nation as a defense mechanism to guard it from annihilation and maintain its national existence. . . . What was to make the Jew feel the kinship of another Jew, separated from him by thousands of miles, speaking another language, dressed in a different garb, influenced in his ways and thoughts by different surroundings? These ceremonial laws, given strength and power by being

endowed with religious significance and authorization, were the ties that bound the Jews together, that knit them closely into a national entity."

There is often a clash among men of the spirit between "the book and the sword," between thought and action. God rarely bestows both gifts upon one man with equal power and distinction, so that while some win their spurs as doers,

others carve their niche in the world as scholars, thinkers, men of the book. It has been Dr. Levinthal's unusual distinction that in his life the *saifa vesafra*, thought and deed were beautifully, and harmoniously blended so that one did not usurp the place of the other. He has been both scholar and preacher and man of action, one of the most versatile rabbis in the American ministry. He

(Continued on page 21)



The Synagogue of the Brooklyn Jewish Center during the Levinthal Anniversary Ceremonies

ANNIVERSARY ADDRESSES

THE large gathering of men and women that filled our synagogue on Sunday May 4th, will long cherish the inspiration of the celebration that was held in honor of the 70th birthday of Rabbi Israel H. Levinthal. One of the most pleasing aspects of the gathering was the presence of so many of the old-time members, many among the builders of the Center who have moved away to other parts of the city but who joined with us on this festive evening to pay tribute to our beloved spiritual leader.

On the pulpit were seated, in addition to those who participated in the program, the two honorary presidents, Mr. Isidor Fine and Judge Emanuel Greenberg; the officers of our Center; Judge Maurice Bernhardt and Mr. Frank Schaeffer, vice-presidents; Mr. Fred Kronish, treasurer; Mr. Harry Blickstein, secretary, and the presidents of all the affiliated organizations; Mrs. Benjamin Markowe, president of Sisterhood; Mrs.

Herman Soloway, president of the Hebrew School Parent-Teachers Association; Mr. Theodore Ostrow, president of the Men's Club; Mr. Samuel Kestin, president of the Young Folks League; Mr. Bernard Wolpert, acting president, Young Married Group; Dr. Manuel Saltzman; Dr. Elias Rabinowitz; Rabbi Jacob Donor.

The exercises began with the singing of the national anthem and the Hatikvah by Cantor Sauler and the choir under the leadership of Mr. Sholom Secunda, who also offered several musical selections during the program.

All the addresses on this occasion were of exceptional interest, and should be printed in full. Unfortunately, space in the *Review* is limited and we are therefore obliged to use condensed versions.

The exercises concluded with a benediction given by Rabbi Mordecai H. Lewittes.

Invocation

By Rabbi Benjamin Kreitman

Eternal Father, assembled before thee in thine Sanctuary, we rejoice on this great occasion in the life of Thy consecrated servant, Israel Herbert Levinthal. We turn with gratitude unto Thee for the inspiration he has given us these many years and for the love he has implanted in our hearts to walk in Thy path, O Lord. Faithful disciple of Rabbi Ishmael who taught us that "The Torah speaks in an idiom understandable to humans." He has with wisdom and with skill brought the Torah to the people for their enlightenment and for their guidance. Unto us he has been throughout the years a modern manifestation of the Rabbanan d' Aggadatos, the

great masters of interpretation, who tapped the scriptural text and there gushed forth a fountain of living waters. Fervently we pray thee, grant Rabbi Levinthal, his beloved wife and all his dear ones, health and happiness so that he may continue to bless us for many years to come with his inspiration and his eloquence. Look with favor upon all those he serves. May they continue to be inspired with love for Thee and with confidence in Thy nearness to all who call upon Thee in Truth . . . "For the lips of the priest preserve knowledge, and instruction should they seek at his mouth, for he is the messenger of the Lord of Hosts." Amen.

By NATHAN D. SHAPIRO

Chairman of Arrangements Committee

THIS is a great and memorable evening in the Center. I hardly recall an occasion when we saw a warmer or more enthusiastic audience in the Synagogue.

Of course, I am somewhat awed this evening by the learned Rabbis and orators in the pulpit and in the audience and I realize, that I must be careful about

Speakers at the Anniversary



Dr. Moses Spatt, President of the Center



Nathan D. Shapiro
Chairman of the Anniversary Committee



Samuel Rottenberg, First President of the Center, now Honorary President

what I should say and should not say within the limited time allotted to a chairman. While we are celebrating this happy event in the month of May, our guest of honor was really born in February in a city known as Vilna, Russia. His sainted father was a distinguished Rabbi in Vilna, and when the family emigrated to the United States Dr. Levinthal was three years old. They settled in Philadelphia, where the father served his community until he passed away not so long ago.

In his very youth Rabbi Israel Levinthal was ever conscious of his responsibilities as a Jew and as an American. He paid special attention to secular and religious studies and was an ardent Zionist. When he was twenty and still a student at the Jewish Theological Seminary he married a very charming girl. She always has been, as we all know, greatly concerned about his welfare, his happiness and success. She was a great inspiration to him and still is.

Dr. Levinthal's first important pulpit was at the Petach Tikvah. That was organized by some wealthy ex-Brownsvilleites who chose Dr. Levinthal for his ability and because financial matters did not mean much to him; they never did. I'd rather not mention the salary paid him at Petach Tikvah. In addition to being the spiritual leader he was also in charge of the Hebrew School, the youth clubs and all the other activities.

In 1919, the Brooklyn Jewish Center was then in the course of construction. It was very fortunate for us that Dr. Levinthal accepted the call of the Center. He was its spiritual leader and he served in every other way that a Rabbi could possibly serve a young, and growing synagogue. Before long the name of Dr. Levinthal and the Brooklyn Jewish Center became synonymous.

Our problems were not simple ones, especially during the time of the depression which hit the Center quite hard. Dr. Levinthal generously made his contribution to our financial problems. He did it willingly and cheerfully and they were rather substantial.

We know the problems of the Rabbi; they are more so now than ever before.

He must not only be a great scholar, spiritual leader and good preacher also a psychiatrist and philosopher. That, Dr. Levinthal was and still is. And when we see the fine attendance on Saturdays in the Brooklyn Jewish Center we know that it is to a large extent due to the services of Dr. Levinthal. As a preacher and as a Rabbi, he is a combination of Moses and Aaron. He has the mind and the heart of a Moses and the speech of an Aaron—a wonderful combination. And the ringing sincerity of his sermons send the words from his heart to the hearts of the congregation; it makes better Jews out of all of us. He did not try to deflate or reconstruct our Jewishness or take the capital "G" out of God.

Dr. Levinthal has made substantial contributions to scholarship and, of course, his standing in the community is very, very important. He was president of the National Rabbinical Assembly, he was president of the Jewish Community Council during the first several years of its existence. That organization was and still is an important one. He is now visiting professor of homiletics at the Jewish

By DR. MOSES SPATT

President of the Center

IT IS indeed a great privilege for me, who have been a devoted admirer and friend of Dr. Levinthal, to have been chosen as president of an institution with which he is associated. Our sages tell us that a man's teacher in the Torah stands is to him like a parent, and that as his spiritual father, he is entitled to the honor and reverence due his actual father.

It is in this spirit that I am privileged, as your president, and in your name and speaking for the Center's organizations, to congratulate Dr. Levinthal on this happy occasion.

I am convinced that the calling of Dr. Levinthal to a Brooklyn Synagogue, was a God-inspired act, to prepare him for our pulpit.

His sermons have been outstanding and they have had a marked effect not only on the members of our congregation, but nationally.

The power in the pulpit is felt differently by different minds, but I have no hesitation in proclaiming Dr. Levinthal

Theological Seminary and very active in many of the organizations. His scholarship is evidenced by the books that he wrote. While still at the seminary he wrote a thesis on "The Jewish Law of Agency," which secured for him the degree of Doctor of Hebrew Literature. Later, "The Jewish Law of Agency" was published.

As a Rabbi of the Brooklyn Jewish Center, Dr. Levinthal has published three books of sermons, "Steering or Drifting," "A New World is Born," and "Judaism—An Analysis and Interpretation." A fourth volume is about to be published, "An Analysis of American Judaism," which will discuss the Orthodox, Reformed, Conservative and Reconstructionist philosophies.

Before starting on our program, I want to say in behalf of my self and all the friends, "H a p p y B i r t h d a y , Rabbi Levinthal! It is our wish and prayer that you may celebrate many, many birthdays with your dear wife, your family and as Rabbi in the Brooklyn Jewish Center, and may God grant you peace and happiness."

as the leading preacher in the Rabbinate today.

As we celebrate our Rabbi's birthday, I look with ever increasing admiration on his distinguished career. Few men in the Rabbinate, or in any other profession, have been privileged to achieve such an eminent reputation. It is not the years that a man has lived, but how much he has accomplished during those years that is pertinent, and I most emphatically feel my inadequacies to evaluate such a distinguished service.

The religious activities of our Center are being conducted on the extremely high level to which we have been accustomed since the inception of our institution. This result could only have been achieved through the knowledge, influence and energies of our Rabbi.

The question arises, how can we at least show some appreciation for the many years of devoted service by our Rabbi? I am reasonably certain that Dr. Levinthal would feel at least partially rewarded if each of us were to follow the dictates of

one of his recent sermons, in which he asked us to rededicate ourselves with the

same spirit and enthusiasm that motivated the founders of our institution.

By MR. SAMUEL ROTTENBERG

First President, now Honorary President

I WANT to tell you something I've never told before at the Center. My contact with Rabbi Levinthal started very, very early, earlier than he knows. I was a student a "yeshiva bocher" in the city of Umvar, now in Czechoslovakia, and I was contemplating going to America. I came to see my Rabbi and asked him what he thought of this plan. Well, he gave me some encouragement and advice and at the conclusion of the interview he said, "A very dear friend of mine, a Vilna Rabbi, who recently became the father of a son, is also gone to America." This has always bothered me; I couldn't understand why I was told that story. I could understand his advice, but what had that to do with the other? An answer to that puzzle came to me in 1919 when I, with a committee, came to see Rabbi Levinthal. One of the gentlemen who was present with me on that occasion is Moses

Ginsberg—he is seated right here—and we invited Rabbi Levinthal to become the spiritual leader of this institution. In the course of conversation he told me that he was born in Vilna in 1888. Then I knew the answer to the puzzle.

I'm not accustomed to make long speeches. I can say this to you without hesitancy—that this institution and the hundreds of similar institutions created as a result of the inspiration of this institution are living monuments to Rabbi Levinthal. And that is why I'm so happy to be here tonight. I hope Rabbi Levinthal will continue to celebrate more of these occasions and that when he celebrates his 100th birthday he will invite me. I'll be present. And, gentlemen, if I'm not present don't think I didn't want to be present. So I join you all and I know you join me in congratulating our Rabbi on his wonderful career and in congratulating his wonderful wife at his side.



Judge Louis E. Levinthal

also indebted to the Center, itself, for being a community institution dedicated to the best and noblest ideals of religion, faith and democracy.

By HON. MAXIMILIAN MOSS

President of the Brooklyn Jewish Community Council

IF THERE ever was to be a universal Rabbi of Brooklyn, Rabbi Levinthal and he alone, would be the choice of all. As some concrete evidence of the respect, admiration, the love and deep affection in which Rabbi Levinthal is held by all our people, I am happy to report that at the plenary session of the Brooklyn Jewish Community Council held here this afternoon a resolution was unanimously adopted extolling the great contributions and the lasting influence which Rabbi Levinthal has brought to the entire community over the years.

We, of the Council, are indebted to Dr. Levinthal more than words can express. He was not only one of the principal founders of the Council, which was created here and which did receive sustenance from the Brooklyn Jewish Center, but through our 18 years has been its

most inspiring leader. He was first in our hearts and therefore was made our first president. He served for many years and has been reelected annually as our Honorary President.

I am sure it is thrilling for all of us to be present here in the realization that one man, a modest, kindly, humble person, has by the sheer strength of his own personality become such a brilliant firmament of influence in the life of our entire community, and that he has done with earnestness of purpose, devotion, a high conception of duty and with piety and reverence and learning.

We acknowledge tonight also the great debt we owe to the Brooklyn Jewish Center for having afforded Rabbi Levinthal the opportunity for the great service he has rendered Brooklyn. We are

Judaism has survived so many centuries because of the deep faith and courage of our long line of devoted Rabbis. Only because of them has our priceless heritage been preserved here and throughout the world, for the true history of Israel is the history of the transmitting of the Torah by those learned in it through a succession of Rabbis from the days of Moses to the days of Levinthal, and in all the long history of the Jewish people scarcely anything more wonderful has taken place than this rabbinical succession. Without their keeping alive the teachings of Judaism I am certain that we men and women would not be here tonight as Jews.

The Jewish Community Council salutes their most beloved Rabbi, our modern patriarch, Rabbi Levinthal. To him we say: "Please Rabbi, continue the wonderful work which you have been doing, for you have made Brooklyn a better place to live in, the world safer for all of us and humanity spiritually richer."

By PROF. LOUIS FINKELSTEIN
Chancellor, The Jewish Theological Seminary

JUST before I came in I was reminiscing with Judge Levinthal, the Rabbi's brother, about the occasion when we were all here, most of us, twenty years ago and we had a similar celebration on Dr. Levinthal's 50th birthday. Then we had the privilege of having with us also his father and my father, of blessed memory. The fact that both these men were here illustrates better than words can the position that Dr. Levinthal still occupies in the American Jewish community and why this celebration is much more than the celebration of a special event in the life of the leader of a particular community.

Dr. Levinthal has become the spokesman for those who want to bring together the various facets, the various groups of American Jewish life into "Klal Israel"—into a united and mutually understanding Jewry. And the Jewish Center over which he presides is not only a Jewish Center in the sense that everybody comes here from the neighborhood but is also a Jewish Center in the sense that many people all over the country look to it as a focus of inspiration for all of us.

So many of you appear so very young that I hesitate to go back to the early years of this century, but to me they are contemporary because I'm also not as young as I used to be once upon a time. In the early years of this century which I remember so very well and which I'm sure Mr. Rottenberg and Mr. Ginsberg and some of the other people who founded the Center will remember, there were in America two groups of Jews—American Jews divided into two groups mutually hostile and without any contact with one another. They were groups who might just as well have lived abroad, who had not come to terms with America and who had found it impossible to raise their children in this country. I remember very well that when Chief Rabbi Jacob Joseph was brought here from Europe how difficult it was for him to live in this country because of the continuous quarrels they had—the people who agreed with him but nevertheless had not won their way to America and to the understanding which we assume and take for granted in America today, and the other, reformed

Jews. It would be incredible today to think that any Rabbi, Orthodox or Reformed or Conservative, would do what some of their leaders did in those days.

Well, that was what American Jewry looked like early in the 20th century and that is what it would continue to look like to this day if there had not arisen a group of people—who made it their life work to build a bridge between the various groups of Jews. And so this Jewish Center not only has affected so many other Jewish Centers throughout the country but has even affected the life and thought of many of our Orthodox and Reformed brethren but who agree with us.



Prof. Louis Finkelstein

If we can look at American Jewry with satisfaction we have great reason to be grateful to Dr. Levinthal and to you, ladies and gentlemen, and to the founders of this Center for what you have done to bring about peace and understanding and cooperation in American Jewish life.

I'm sure it is true that without this cooperation and understanding American Judaism could not have played the vital role it had to play in the creation of the State of Israel. And without this, even the eloquence of Dr. Levinthal could not have helped us move the government of America and the Jews of America to do what had to be done to bring about a place where so many of our brethren can find their fulfillment.

Twenty years ago, in the presence of the two distinguished Rabbis that I talked about, Dr. Levinthal's father and my own, I quoted a passage from the Talmud that has just come back to me which I, myself, learned from my father. The Talmud says, "There are three dreams which make for peace; one of them is 'If a person dreams of a pot he can hope for peace.'" And the reason he can hope for peace if he dreams of a pot is because, when you come to think of it, it is symbolic of peace; not merely because when the pot is full there is likely to be peace in the house (that's a secondary matter), but also because fire and water are two antagonistic elements, as the Medievalists used to call them, and they can't get along with one another. Fire will cause the water to evaporate or the water will extinguish the fire. But, if you put a pot between them the fire and water cease to become antagonistic and become creative and so you have your food cooked. If the pot is big enough and is a steam engine, it can even drive a train across the country or a ship across the ocean. Therefore, our Rabbis said if a person dreams of a pot, he dreams of antagonistic things that can be made creative.

That is what has been done under the leadership of Dr. Levinthal, because all of us have our own individualities. The Talmud says: "A person who sees large groups of the people of Israel, as I see right here, he should say 'Blessed is the God who knows the secrets.'" Their minds are not alike; we are an individualistic people and each of us thinks for himself, we don't even look like one another although we are all part of the same people and one God created us. Nevertheless, we somehow or other manage to work together, and the miracle of so large a group of people with so many differences being brought together to work for

a common purpose and establish this Center is one of the great miracles that can be performed in our time. And the miracle worker is the man whose birthday we are celebrating tonight.

I, myself, must take this occasion to express my own gratitude to Dr. Levinthal for many personal kindnesses that I owe to him. As I look at his face now I see not only his face but also the face of his sainted father whom he resembles so much in mental outlook and even in physical appearance—who was such a great man that I am glad his greatness is inherited by all his children, but more particularly by the Rabbi of this Center.

I owe to Dr. Levinthal an understanding of how to work for the cause of Judaism with tranquility. I've heard him not only at large meetings like this but I have seen him at small gatherings, and his is always the voice of peace, the voice of cooperation, the voice of mellow wisdom. The Seminary is indebted to him and also indebted to you for permitting him to come to us and for putting his stamp on the future Rabbis who are to graduate.

This is a wonderful occasion for all of us here and many who are not here. I



Left to right: Judge Emanuel Greenberg, Isidor Fine, Dr. Levinthal and Samuel Rottenberg

pray that God give Rabbi and Mrs. Levinthal and all of you many happy years. And just as today, he can look back twenty years to his 50th birthday, I hope

God will grant that twenty years from now he will be able to look back at his 70th birthday, then we'll pray on for future years of more effectiveness for him.

By JUDGE LOUIS E. LEVINTHAL

I HAVE a distinct recollection of the inspiring dedication exercises of this Center more than 35 years ago. What struck me at that time was the extraordinary statement of Louis Marshall, one of the speakers, that whenever he had occasion to address a congregational function he would read the *Sidra* of the week, and that invariably he would discover therein an appropriate text for his message. Taking a leaf from the book of that truly great American lawyer and outstanding Jewish lay leader, I decided to turn to the current Parsha, where I found what I should like to make the keynote of my few remarks this evening, as we pay tribute to my dear brother, your beloved Rabbi, Israel Herbert Levinthal.

You will recall that Moses was commanded to speak to the congregation of Israel and to say to them: "Ye shall be holy, for I the Lord your God am holy."

This concept of holiness is fundamental to Judaism. It means purity of life, purity of thought, purity of action. Can there be any doubt that the man we honor tonight has measured up to Judaism's highest standards of holiness of ethical living, and that you, of the Brooklyn Jewish Center, are indeed honoring yourselves by showing that you understand and recognize the genuinely saintly character of your Rabbi?

One of my earliest memories is of a conversation I overheard when Israel had not yet become a Bar Mitzvah. He was talking about what he planned to do when he grew up. I cannot recall his exact words, but I remember his saying with absolute assurance that he was going to be a rabbi and, he added, with deep reverence in his voice, that he would strive to be a rabbi like our dearly beloved father, if he could possibly do so. There is no doubt in my mind that the rabbi-

nate has not been for our honored guest merely a profession; rather has it been a vocation—in a real sense, a call, a summons from God Himself.

There is a familiar but striking Midrash which tells us that when God wanted to reveal himself to Moses through the vision of the burning bush, He did so by assuming the gentle loving voice of Amram, the father of Moses.

This legend, I must confess, does not in all respects apply to your Rabbi. Unlike Moses, who was tongue-tied and asked to be excused for lack of eloquence, Israel has always been gifted with rare oratorical skill. Nor did he have to be cajoled to become a rabbi. Indeed, no power could have dissuaded him from becoming a Servant of God and of his fellow-man. But when the Divine call came to him, I truly believe that God made use of the influence and example of the Levinthal then serving as Rabbi in

(Continued on page 15)

DR. LEVINTHAL'S RESPONSE

MY DEAR friends, my heart overflows with gratitude in this hour. Gratitude, first of all, to our Father in Heaven for having granted me life, for having preserved me and for permitting me to celebrate this milestone in my life—my 70th birthday. And I am grateful beyond words to our God for permitting me to have with me the love of my youth, my life companion, my beloved wife, to share with me the joy of this hour. Whenever I think of our relationship I am reminded of the very beautiful tribute that a great Hebrew writer in America, Maximon, once said about the wife of a prominent man in public life. He said, "The wife of a public man may be compared to the accompanist of a soloist. When you hear a soloist, a singer or a violinist, all your thoughts are concentrated upon him; you don't take any notice at all of the accompanist, and yet the accompanist plays a very important role. One false note of the accompanist and the entire performance would be spoiled." I am thankful to God that He blessed me with a good accompanist. I am also grateful to God that my 70th birthday coincides with the 10th anniversary of the birth of the State of Israel. My heart yearned for Zion Reborn ever since my young childhood. That I lived to see the fulfilment of that dream gives me the greatest happiness.

And, of course, I am thankful for you, this congregation, which has friends who have worked with me in all these years in the magnificent endeavor to establish here this citadel of your faith.

Now, my friends, many nice things were said about me by these speakers, but I am old enough now not to be spoiled by all that I heard, and I assure you that I will wear the same size hat tomorrow that I wore today. I know that much of what was said came not because I really deserve those tributes; they were offered out of the goodness of the speakers' hearts. Jews are a merciful and kind people—they have good hearts. And much that was said came from the goodness and generosity of their hearts. But while I lay no claims to much that was said, I think I can, in all sincerity, say

this about myself and about my rabbinate—and I say this without boasting and without conceit. I have always tried to do my best; I have always set before me a very lofty ideal of the rabbinate. I did not always reach the best, but I tried nevertheless. There is a very interesting comment of the rabbis on a very simple sentence that we read yesterday in the Torah lesson. We read of the garments of the high priest and how he was to dress when he entered the Sanctuary to perform the holy service. The Bible says "*Bezot yavoh Abaron el ba Kodesh*," "In this fashion shall Aaron enter the Sanctuary." And then it proceeds to say, "He shall be garbed with a tunic, a garment of linen, and breeches of linen, and a girdle or sash of linen, and a miter of linen." When the Rabbis read this verse they were very much surprised. The Bible is so sparing in language, every word has a meaning, and here it uses four times the word *bod*, linen. It could just as well have said, "All the garments should be of linen." And so they asked in the Talmud, "Four times the word *bod*, why?" There is an answer, they say. It is to teach the priests that they have to wear "the choicest of linen." Not just ordinary linen,—it had to be of the choicest linen. I believe, my friends, that what the Rabbis had in mind was not only the material garments that the priests wore but the spiritual garments, the cultural garments. They had to be of the choicest quality.

That is the ideal that I set for myself. I always tried for the choicest of the spiritual garments. Whatever I did, whatever humble piece of work I had to do, I always set a high standard. And as I said, I did not always achieve that high standard, but at least I tried.

In my preaching, I always worried. To this day, people say to me, "You worrying now, after so many year of preaching?" Let me confess to you—I'm a nervous wreck every time I have to preach. I worry when I prepare the sermon. I can't reach the heights which I would like to reach, to which my congregation is entitled. And while preaching I worry that I haven't achieved the

best. Even after I am through preaching and the congregation is gracious enough to give me a "*Yasher Koach*," to congratulate me, I go home still worrying. It should have been better! And I say this with all sincerity—that whatever modest success I did achieve was due primarily, as I evaluate myself, to this quality.

Now, at this age, dear friends, one likes to reminisce,—to look back. And as I look back upon my years and upon my rabbinate, two things stand out foremost in mind. First, that I was always associated with Brooklyn. Mrs. Levinthal often teases me, jokingly of course, when we hear of other Rabbis changing their positions, going from West to the East, North to South—she says to me, "These Rabbis see the country. You came to Brooklyn and you stayed in Brooklyn." That is the truth, dear friends. When I entered the Seminary, in 1906, as a freshman, Professor Schechter, of blessed memory, assigned the students to small posts for practice preaching. Some students were assigned to Connecticut, some to New Jersey, some to Philadelphia; I was assigned to Brooklyn, to a little synagogue on Wyona Street in East New York. I was there two years and then I got a sort of promotion. I went to a little larger congregation, again in Brooklyn, in the Greenpoint section on Noble Street. And when I graduated in 1910 I received a call—again in Brooklyn, in south Brooklyn on 9th Street. Then in 1915 I received another call, Petach Tikvah, also in Brooklyn—in this section. And, of course, came the blessed year, 1919, in which I became wedded, as it were, to the Brooklyn Jewish Center. The second thing that stands out in my mind is that I always had to start from the beginning. I was a sort of "*balutz*," a pioneer. I have often envied the men who graduate now. They go to positions that are completely organized and functioning, no debts, no mortgages, no notes. In that first student position on Wyona Street, when it came Yom Kippur they asked me to make an appeal for a building fund. They wanted to build a larger synagogue. And they did, on Jamaica Avenue, Temple Sinai. In my regular first position in 9th Street, I was there one or two years, when Loew's theater came along and purchased the building

so, of course, they had to erect a new one, and it had to be larger with a bigger mortgage and more debts, and in all the years that I was there, that was all that went through my head—money, money, money; they needed money. We had to pay the banks and lenders.

Then I came to Petach Tikvah. It was a new organization. I remember I came there for Rosh Hashanah. The building was not yet finished and again, in all the years that I was there, the words that I heard most frequently were mortgages and notes; I became almost a banker. Finally, in 1919 to the Brooklyn Jewish Center.

All that we had then was an office near Albany Avenue. Not one spade of earth was dug. We started from the beginning. As a matter of fact, it was only a dream. It was because I had faith in the realization of that dream that I accepted the position. But again for years, you can imagine what I had to do—to work, to get money, to help get money, to help pay debts. We went through the years of depression, and what horrible years they were. It required tremendous strength in order to continue that work. I was a real *balutz*, just like the early *balutzim* in Eretz Yisrael. And it wasn't only a *balutz* for building but we had to build minds. It was not like today, when Jews want to join the Synagogue. Today, in all the settlements on Long Island, as soon as a few Jews get there they build a synagogue. Every Jew feels that he must join the synagogue. In those years we had to plead on bended knees to Jews to join the synagogue. I remember how I had to plead with parents to send us a child to the Hebrew School. Today it is easy. How I envy the young men who leave the Seminary today! We had to build Jewish hearts and Jewish minds. And so you can understand, dear friends, that, at 70, I should feel a little tired.

Now the Rabbis beautifully characterized the various ages of a man. When one is 60 he has already reached *zikuah*, old age. When you're 70, you reach *sevah*, you have the hoary head, the white head. I became gray very young. I had the signs of a *sevah* before I was 40. It's a Levinthal trait—a Levinthal inheritance. And for many years I could say

as Rabbi Elazar ben Azariah said, "I am like a man of 70." But today it is no longer *irben shivim*, like a man of 70; but actually *ben shivim*! There's all the difference in the world in that. You feel that "the day is short, and that it is getting shorter." "and the work is still great"; and I can, in all sincerity, say that I am not lazy. I still would like to work. I still want to work. Naturally, I want to be relieved of much of the physical labor, the routine work. On one of the functions on my fiftieth anniversary, I recalled two functionaries who served in the temple in ancient times; there was the *Kohen*, the priest, and the *Levite*. The Bible expressly says that the *Levite* is to work only to his 50th year. "Up to his 50th year he can do work in the Sanctuary. . . ." "He was not to work any more when he reached 50." But of the priest—the *Kohen*—you will not find in the Bible any mention of his retirement. Why? Why the distinction? It is very simple. The *Levite* had to do manual work; he had to tend to the sacrifices. It was physical labor. When he reached 50 years, they felt a younger man should do that manual work. But the priest, "the lips of the priest had to guard knowledge. . . . They had to seek Torah from his lips." That isn't manual labor. It's the labor of the mind, and the older one gets, the more does the mind become richer, fuller, more experienced. The tragedy of the American Rabbinate—the reason you have so many Rabbis Emeritus—is that the Rabbi has to be not only a *Kohen* but a *Levite* too. He must do physical work. Well, I would like to be relieved of the work of the *Levite*, but I still would like to remain the *Kohen*. Indeed, I am in duty bound to continue. I dare not retire in that fashion. And I have the authority of a very beautiful study made by Professor Finkelstein which he has published. It is called, "An Introductory Study to the Ethics of the Fathers." One of the precepts in the "Ethics of the Fathers" is, "Set up many disciples." Professor Finkelstein points out that in another passage similar to this in the *Abot d'R. Nathan*, there is an additional comment on this injunction, and it is given in the name of Rabbi Akiba, the greatest sage of his day: "You are to set up many disciples. . . ." You dare not step aside and retire and say I have done enough. No,

you dare not do that. But you must continue to increase a love for the Torah. You do not know when you will be more successful.

You may be more successful in old age even than when you were young. So I have to follow Rabbi Akiba's injunction. And even though I'm old, I have to continue to raise disciples. But I need your help for that task. You may recall that yesterday, in the Torah lesson, it was said, "When a man reaches the age of 70, you must stand up before him. When one reaches old age, that is 60, you have to respect him." Why this distinction? For one you have to stand up, the other, just honor, respect. Well, when one gets to be 70, you have to stand up to give him a helping hand! I am thankful to God that I really do not need that helping hand, physically, for myself. I'm grateful to God that I can still stand on my feet and can see with my eyes. But I would want you to stand up and give me a helping hand in the work of upholding this institution. I am very zealous when it comes to the Brooklyn Jewish Center. I look upon this as a father looks upon his own begotten child—with the same love. I am pained when something bad happens to the Center. I feel happy when the Center is happy. The Center has blazed a new trail in American Jewish life. Hundreds of communities mention the name Brooklyn Jewish Center with blessedness upon their lips. They speak of it with the highest regard, with envy, because we have been able to achieve so much. I want to help keep it on the high pedestal that it has attained. And for that I want your help. And if, dear friends, there is one request that I should want to make of you on this very important milestone in my life, I would say to each one of you (and I see here, thank God, many of the early builders, as I see here many of the newer members), as the pious Jew says to God every day: "I place this part of my spirit in your hands."

Keep that spirit alive. Preserve it. Strengthen it, so that it will infuse the spirit of Jewish life in your hearts, into the hearts of your children and children's children, for years and years to come!

JUDGE LEVINTHAL'S ADDRESS

(Continued from page 12)

Philadelphia to assure Israel's decision to dedicate himself to a life of scholarship and of self-sacrifice, a decision from which he has never wavered throughout all the years of his life.

You of the Brooklyn Jewish Center, many of whom remember our beloved father, of blessed memory, must recognize that the character, the viewpoint and the personality of the Philadelphia Rabbi of a generation that is past is a perfect portrait of your own spiritual leader.

But let no one think that this remarkable resemblance between father and son was the result of slavish imitation. Rather was it a case of affectionate emulation, of a son fondly following in the footsteps of a beloved father while constantly exercising creative originality in adapting the teachings of his revered mentor to the extremely different conditions in an ever changing world.

In this very community which has seen rabbinical examples of all types of Judaism, from extreme Reform to extreme fanaticism, your Rabbi has stood out as a representative of dignified, cultured and truly traditional Judaism. Countless young people in their sensitive years have come under the charm of his authentic Jewish personality and have thereby strengthened their Jewish ties and loyalties. Thus, in a real sense he has been a lamp unto their feet as he introduced them to our traditional concept of holiness, of holy living.

As we celebrate Israel's 70th birthday here we are mindful of the fact that the State of Israel is celebrating the 10th anniversary of its liberation and rebirth. We may all point proudly to the significant role our guest of honor has played in the Zionist movement throughout his entire career, since his early youth.

His rabbinical colleagues paid an extremely high tribute to his Zionist understanding and ardor when, in compiling the Authorized Prayer Book for the United Synagogue of America, the editors invited him to contribute a statement on "Israel's Love of Palestine," which is included in that Siddur. No one can read those few paragraphs without realizing that your Rabbi gave expression to his own close attachment to Eretz Yisrael as well as to the spiritual bond between the people of Israel and its ancestral homeland.

IN TRIBUTE TO DR. LEVINTHAL

Many more beautiful and affecting tributes from leading rabbis and heads of organizations were received than could be included in this issue of the REVIEW because of lack of space. They will be published in the forthcoming issue.

From HON. HERBERT H. LEHMAN

I AM very glad indeed to learn that the Brooklyn Jewish Center will officially celebrate the 70th birthday of its revered and beloved rabbi, Dr. Israel H. Levinthal.

Dr. Levinthal, throughout his long and extraordinarily useful life, has devoted himself to countless worthy causes both of a religious and lay character. He has given of himself to these causes with great selflessness and unfailing devotion and he has merited the high regard and affection

in which he is held by his many friends and admirers. His wise leadership as Rabbi and teacher has brought to large numbers of men and women an understanding of the traditions, history and ethics of our faith.

I hope and pray that Rabbi Levinthal will be spared for many more years of good health, happiness and useful service.

I would appreciate it if you would convey to him my hearty congratulations and warmest good wishes.

From REV. DR. JOHN HAYNES HOLMES

Minister Emeritus, The Community Church

AS I have passed my 78th milestone, I am in some measure well fitted to

The two, the Brooklyn Jewish Center and the man who has made it, are so intertwined as to be inseparable. The Center is a center of learning because Dr. Levinthal is himself a scholar of exact and pronounce my benediction of praise upon the devoted head of Israel H. Levinthal, the great rabbi, who founded your Center and who has made it through the passing years the great institution of public leadership which has carried its fame around the world.

profound knowledge which he knows how to impart to others. The Center fosters within its heart the realities of religion because Dr. Levinthal is himself a man devout and pious who would lead us all to the high altars of God in the spirit of faith and love. The Brooklyn Jewish Center is a great instrument of public service, seeking everywhere the betterment of man and his high destiny upon the earth, because Dr. Levinthal walks in the divine succession of the prophets who seek a better world which may be worthy of his labors and sacrifices for mankind.



Left to right: Cantor William Sauler, Rabbi Manuel Saltzman, Rabbi Benjamin Kreitman, Rabbi Israel H. Levinthal, Rabbi Elias N. Rabinowitz, Rabbi Mordecai H. Lewittes

Dr. Israel H. Levinthal has been happy, I well know, in the dedication of his whole life to Israel's cause. You, his people, have been happy in your obedience to him as the wise leader and consecrated servant of the Most High. Never were his labors more important and successful than in these years of a disordered world of hate run wild in the deliberate endeavor to wipe out the Jewish people and their institutions. Your leader never faltered nor failed in this fateful time, but carried on with confidence and cheer the work which in the end saved the Jews and made them still a potent force for good.

Hail to this great man, our comrade and our friend, for his courage, patience and his yielding not to fear. Dr. Levinthal has proved his worth. What he has accomplished through the many years of the Center's life is the best and only token that we need of his fitness to lead us on through many years still to come.

From **RABBI SIMON GREENBERG**

Vice-Chancellor, Jewish Theological Seminary

IT IS a real joy to greet Dr. Israel H. Levinthal on his 70th birthday and to join his hosts of friends in expressing the affection and the admiration that all who know him have for him. Dr. Levinthal first became a significant influence in my own life when as a young man I listened to his sermons at Petach Tikvah. The clarity of his thought, its rich traditional content, its logical organization and the beautiful literary garb in which it was clothed, could not but make a deep and lasting impression.

As the years and decades passed it was my privilege to be numbered among his friends and his colleagues. Mrs. Greenberg and I spent unforgettable summers in the company of Dr. and Mrs. Levinthal at Camp Tabor. The more we knew them, the deeper was our regard and affection for them.

It is not for me to list Dr. Levinthal's distinguished contributions to all aspects of Jewish communal activity. I want, however, to express gratitude particularly for his services as a Visiting Professor in Homiletics at the Rabbinical School of The Jewish Theological Seminary of America. As one of the greatest masters of the art of preaching in our generation,



Left to right: Frank Schaeffer, Fred Kronish, Dr. Moses Spatt, Harry Blickstein, Isidor Fine, Judge Maurice Bernhardt

he brings to the young students the precious gifts of his own vast experience, profound wisdom, and great gifts as thinker and orator.

Mrs. Greenberg and I join all of his

friends in prayer that Dr. and Mrs. Levinthal may be blessed with many more years of good health and happiness of heart so that they may continue to enjoy heart.

From **MAX ARZT**

Vice-Chancellor, Jewish Theological Seminary

I AM very happy to join in paying tribute to Dr. Israel H. Levinthal upon his 70th birthday. It has been my good fortune to come within the orbit of his radiant personality and influence. He has been a source of great inspiration in my life.

Dr. Levinthal is uniquely gifted as an

eloquent and sagacious spokesman of the relevance of Judaism to the challenge of our times.

May the Brooklyn Jewish Center and the community at large be privileged to continue to enjoy the benediction of Dr. Levinthal's learning and leadership in the years ahead.

From **EMANUEL NEUMANN**

President, Zionist Organization of America

LET me join the multitude of your admirers and well-wishers, first on behalf of the Zionist Organization of America, of which you have been a loyal supporter and an honored leader and spokesman for so many years. There are few figures in the American Rabbinate who can boast of such an unbroken record of Zionist service and dedication, or who have taught and spread the Zionist doctrine as effectively as you have done

throughout your career.

Speaking for myself personally, you have been part of my Jewish and Zionist life to a far greater extent than might appear on the surface—an ever-present influence—always felt even when not seen. No ideological differences of opinion could affect, in the slightest degree, the profound feeling of respect, admiration and affection that I have always entertained toward you and always will.



NEWS OF THE CENTER

Reserve Your High Holy Days Seats Now

Rosh Hashonah services will be held on Sunday and Monday evening, September 14th and 15th, and Monday and Tuesday morning, September 15th and 16th. Kol Nidre services will be held on Tuesday evening September 23rd and Yom Kippur services on Wednesday, September 24th.

The Ritual and Religious Services Committee is now arranging to conduct the sale of seats for the coming High Holy Days. Seats not ordered will be assigned to other members wishing to worship at the Center.

Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holy Days both in the Auditorium and the Synagogue.

Members who did not worship at the Center last year and wish to reserve seats for this year's High Holy Day services, are requested to contact the Center office as soon as possible indicating the type of seats they wish to have. All reservations should be made without fail. Members will be given preference in the choice of seats but all seats will be on public sale on and after June 30th.

In order to meet the demand for more seats for members and their wives in the mixed seating section, we have extended such popular-priced seating into part of the areas reserved for men or women only.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by the Center Choir.

New Age Rule for Hebrew School

At a recent meeting of the School Board of the Brooklyn Jewish Center, a new age rule was adopted as of September, 1959. At that time no pupils beyond the age of nine will be accepted in the beginner's class.

For the coming year, 1958, the old rule will still remain in effect. Pupils under the age of ten at present are accepted in the beginner's class.

It is important for parents and grandparents to make arrangements for their children and grandchildren so that they will be able to obtain an adequate Hebrew education.

If there are any questions concerning this rule, please call the Hebrew School office, Monday through Thursday and Sunday from 9 A.M. to 1 P.M.

To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendation was accepted by the Board of Trustees:

"Be it resolved that no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

Condolence

Heartfelt condolences are extended to Mr. and Mrs. Samuel Stark of 122-10 Ocean Promenade, Rockaway Park, on the loss of their beloved son, Lawrence, on June 1.

SABBATH WORSHIP

Kindling of Candles: 8:12 P.M.

Services: 6:00 P.M.

Sabbath Morning Services, June 28
8:30 o'clock

Sidrah: "Hukhat"

Numbers 19.1-22.1

Prophets: Judges 11.1-33

RABBI KREITMAN

will preach

The Bar Mitzvah of Edwin, son of Mr. & Mrs. Ted Cook, will be celebrated.

Minha Services—6:00 P.M.

Special Late Saturday Minha followed by Maariv—7:30 P.M.

Daily Services

Mornings—Monday through Friday
7:00 and 8:00 o'clock

Sunday mornings—8:00 and 8:50 o'clock

The first minyan morning services on Rosh Chodesh begins at 6:45 o'clock.

Graduations

Miss Rhoda G. Bernstein, daughter of Dr. and Mrs. Lionel H. Bernstein was graduated Magna Cum Laude from Syracuse University receiving a B.F.A. degree and was elected to the National Scholastic Honorary Society Phi Kappa Phi.

Miss Barbara Ann Black, daughter of Mr. and Mrs. Milton Black has been graduated Magna Cum Laude from Syracuse University receiving a degree of B.A.

Bernard Goldstein, son of Mr. and Mrs. Harry Goldstein was graduated Magna Cum Laude from Columbia College with the degree of A.B., was elected to Phi Beta Kappa and is the winner of the Woodrow Wilson Fellowship.

Simon Harrison Jerrold, son of Dr. and Mrs. Harry E. Jerrold has been graduated from the St. Louis University School of Medicine with an M.D. degree. He will interne at the Brooklyn Jewish Hospital.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

- ABRAMSON, EDWARD: Married; Res.: 590 Parkside Ave.; Bus.: Dry Cleaning, 265 Brooklyn Ave.
- ALLIGER, MARTIN: Married; Res.: 6 The Maples, Roslyn, L. I.; Bus.: Real Estate, 775 Nostrand Ave.; *Proposed by* Murray Siegel.
- AUSTEIN, WILLIAM: Married; Res.: 877 Empire Blvd.; Bus.: Bowling-Billiards, 425 Utica Ave.; *Proposed by* Theodore Rosenberg.
- BICKEL, MRS. JEANNETTE: Res.: 984 Carroll St.; *Proposed by* Frank Schaeffer.
- BOMSON, DR. DANIEL S.: Married; Res.: 213 Maple St.; Bus.: Physician; 2525 Bedford Ave.; *Proposed by* Edward Shwom.
- BRODSKY, BERNARD B.: Single; Res.: 775 Nostrand Ave.; Bus.: Real Estate; *Proposed by* Murray Siegel.
- BRUNNER, LEONARD: Married; Res.: 892 Eastern Pkwy.; Bus.: N. Y. State Dept. of Taxation & Finance, 15 Park Row; *Proposed by* Mrs. A. Bernhardt, Mrs. R. Gutchman.
- CEDAR, ROBERT: Married; Res.: 1024 Montgomery St.; Bus.: Attorney, 1440 Broadway.
- COOK, MARVIN: Married; Res.: 145 Lincoln Pl.; Bus.: Grocer, 267 Brooklyn Ave.
- COOPER, SEYMOUR: Married; Res.: 144-55 Melbourne Ave., Kew Gardens, L. I.; Bus.: Furrier, 307—7th Ave.
- DRUXSERMAN, SIDNEY: Married; Res.: 451 Kingston Ave.; Bus.: Life Insurance Representative, Metropolitan Life Ins. Co.; *Proposed by* Nathan Lewis, Robert Kaplan.
- FISCH, BURT: Married; Res.: 163 Ocean Ave.; Bus.: Executive, Municipal Capital Co., 26 Court St.; *Proposed by* Leo Kaufmann, Harry Cohn.
- FLUSS, ERWIN: Single; Res.: 469 St. Johns Place; Bus.: Designer, Air Conditioning; 307 West 49th St.
- FORMAN, DONALD: Married; Res.: 1732 President St.; Bus.: Casing, 10-37 45th Ave., L. I. C.; *Proposed by* Gertrude Myers.
- FRIEDMAN, THEODORE: Married; Res.: 365 New York Ave.; Bus.: N. Y. State Dept. of Education, 200—4th Ave.
- GITTER, MARTIN: Single; Res.: 775 Nostrand Ave.; Bus.: Real Estate; *Proposed by* Murray Siegel.
- GREFF, MRS. BERTHA: Res.: 159 Eastern Pkwy.; *Proposed by* Mrs. A. Goldman.
- GORDON, MISS SYLVIA: Res.: 918 Dumont Ave.; *Proposed by* Norman Mattisinko.
- HOROWITZ, MISS EVELYN: Res.: 1091 Willmohr St.
- KLEIN, KALMAN: Married; Res.: 8801 Shore Rd.; Bus.: Rug and Upholstery Cleaners, 784 Union St.; *Proposed by* Dr. Irving A. Hurwitz.
- KREISLER, STANLEY: Married; Res.: 300 Sullivan Pl.; Bus.: Butcher, 988 Nostrand Ave.; *Proposed by* Bert Bloch.
- LEVIN, MRS. FANNIE: Res.: 1170 Lincoln Pl.; *Proposed by* Mrs. A. Goldman.
- LEVITT, SOL: Married; Res.: 347 New York Ave.; Bus.: Fur Dealer, 330—7th Ave.
- LIGHT, RICHARD: Single; Res.: 286 Eastern Pkwy.; Bus.: Musician; *Proposed by* Arnold Galmitz, Lawrence Fischer.
- MEVORAH, EMANUEL: Married; Res.: 570 Lefferts Ave.; Bus.: Architect, 654 Madison Ave.; *Proposed by* Seymour Berland, David M. Gold.
- RATCHIK, ELLIOT: Single; Res.: 1920 Union St.; Bus.: Chemical Technician, 114 E. 16th St.
- RATNER, PAUL: Married; Res.: 1411 Avenue N; Bus.: Insurance, 135 Remsen St.
- RECHT, MISS ARLINE: Res.: 353 Kingston Ave.; *Proposed by* Sam Manewitz, David Rosenberg.
- REICH, MORRIS: Married; Res.: 1632 West 11th St.; Bus.: Insurance, 32 Court St.; *Proposed by* Frank F. Rose, George Reich.
- ROSE, MISS BELLE: Res.: 362 So. 2nd St.
- ROSE, MISS ESTELLE: Res.: 207 East 91st St.; *Proposed by* Diana Bentkowsky.
- ROSEN, HARRY: Married; Res.: 412 Sterling St.; Bus.: Fur Dressing, 222 West 29th St.; *Proposed by* Philip Amster, Seymour Glass.
- ROTHFELD, SOLOMON: Married; Res.: 240 Crown St.; Bus.: Attorney,

11 West 42nd St.

SAFRAN, MILTON: Single; Res.: 1574 East 31st St.; Bus.: Insurance Investigator, 100 Clinton St.

SCHICK, HARRY L.: Single; Res.: 681 Ocean Ave.; Bus.: Asst. to Chairman of Board, Atlas Plywood Corp.; *Proposed by* Richard Porall, Joseph K. Rowe.

SCHNEIDER, MISS ROSE: Res.: 788 Eastern Pkwy.

SEIDNER, ABRAHAM: Married; Res.: 34 Plaza St.; Bus.: Attorney, 135 Remsen St.

SCHWARTZ, AUBREY: Single; Res.: 720 St. Marks Ave.; Bus.: Artist.

WALDMAN, HOWARD I.: Single; Res.: 324 Montgomery St.; Bus.: Pharmacist, 888 Franklin Ave.; *Proposed by* Joseph Hirschfeld, Israel Kaplan.

WEISBERG, KENNETH A.: Single; Res.: 775 Nostrand Ave.; Bus.: Real Estate; *Proposed by* Murray Siegel.

WEISSBERGER, MORTON: Married; Res.: 455 Schenectady Ave.; Bus.: Laundry Supervisor, 211 E. 94th St.; *Proposed by* Dr. William Berson.

ZUCKERMAN, BERNARD: Single; Res.: 553 Riverdale Ave.; Bus.: Office Mgr., 386 Kingston Ave.

Reinstallments

BERKSON, BERT: Married; Res.: 300 Sullivan Pl.; Bus.: Shoe Dyers, 19 W. 34th St.; *Proposed by* Joseph Hirschfeld, Israel Kaplan.

KOTIK, PAUL: Married; Res.: 674 Empire Blvd.; Bus.: Real Estate; *Proposed by* Irwin I. Rubin, Harold Kalb.

JAMES J. JACKMAN,

Chairman, Membership Committee.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Stanley Christenfeld of 27 Prospect Park West on the birth of a daughter, Emily Sarah on June 9.

Mr. and Mrs. Carl A. Kahn of 706 Eastern Parkway on the celebration of their 29th wedding anniversary on June 18.

Mr. Sol Tanenzapf of our Hebrew School faculty, on his marriage to Miss Elaine Halbfinger on June 22. The couple will go to Edinburgh, Scotland, where Sol will study at the University of Edinburgh on a grant from the British government.

YOUNG FOLKS LEAGUE

A NEW administration assumes the responsibility of governing the activities of the Young Folks League. The following were elected:

Elliott Lewis, President; Norman Mattisinko, First Vice-President; Lila Picken, Second Vice-President; Diana Libman, Treasurer; Roz Reich, Corresponding Secretary; Muriel Burickson, Recording Secretary; Lenny Krawitz, Honorary Member of the Executive Board; Sam Kestin, Honorary President and Honorary Member of the Executive Board.

On Wednesday evening, May 28, the final formal meeting of the season, the officers were installed in a traditional ceremony conducted by Rabbi Kreitman. A collation followed.

Meetings of the Young Folks League will not cease with this final formal meeting. Throughout the summer months, socials will be held every Wednesday. As soon as weather permits, these socials will take place on the breezy Center roof garden. Naturally, special summer refreshments will be served at all

roof-top socials.

In addition, a number of special summer events will be planned for your enjoyment. Included will be a weenie-roast, beach parties, etc. Look in your mail, and read the Bulletin, for special announcements.

With the start of the new administration, I would like to invite each member to take an active part in the running of the Young Folks League. Regardless of where your interest lies, acting, writing, social time, charity, etc.—there are committees for you. The best way to enjoy your membership and at the same time to develop executive ability is to join a committee. It is also through committee work that many friendships are developed. If you would like to enter into the true spirit of membership and become an important contributing member just ask any of the officers about joining a committee.

Hope to see you all during our summer meetings.

ELLIOTT LEWIS, *President*.

IN OUR HEBREW SCHOOLS

GRADUATION exercises of the Brooklyn Jewish Center Hebrew School took place on Sunday, June 15 in the synagogue. Seventy-two students received diplomas and certificates.

A Cantata, "Dream and Fulfillment" was presented by the graduates under the direction of Mr. Marvin Antosofsky.

The following participated: Dr. Moses Spatt, president of the Center; Rabbis Levinthal, Kreitman and Lewittes; Rev. William Sauler, cantor; Mr. Julius Kushner, chairman of the School Board; Mrs. Mollie Markowe, president of Sisterhood and Mrs. Sadie Soloway, president of PTA.

Graduates of the class of June 1958 were: Robert Isaac Appleman, Elvire Deborah Balsam, Lenore Sharon Blumenfeld, Jeffrey Stephen Borer, Arthur Victor Cohen, Edwin R. Cook, Sidney Dinerstein, Myron Paul Druxserman, Richard A. Dundy, Jay Matthew Finkelman, Augusta Flieg, David Henry Forsted, Howard Elliot Friedman, Paul Gallant, Charles David Glass, Howard Jay Gold-

stein, Judith Leah Goodman, Leslie David Grubman, Marilyn Halperin, Rantch Isquith, Joseph L. Koenig, Florence Koron, Roger Mitchell Krinsky, Lewis Tashrak Kulik, Norman Edward Kurland, Hedva Jane Lewittes, Steven Robert Markowitz, Martin Harold Oman-sky, Stuart Perlmutter, Matthew Pincus, Gregory Joseph Posniack, Andrew William Rappaport, Allen Peter Rosenthal, Jonathan Mark Ross, Susan Lee Rothberg, Mary Rubenstein, Judith Marion Sasson, Karen Sue Schiff, Renita A. Shakun, Michael Howard Shankman, Richard Jay Siegel, Barbara Ellen Stein, Michael Weiss, Victor Zion.

Pre-Consecration Class: Barbara Eisenstadt, Elisa Freeman, Judy Gerstl, Marilyn Goodman, Susan Gradstein, Jane Hurwitz, Carol Ellen Katz, Marsha Ruth Korot, Anita Lerman and Judith Spevack.

Post Bar Mitzvah Class: Jeffrey Paul Feinman, Richard Feinstein, Robert Eugene Lippman, Joseph Neuschatz, Arthur Leon Penn, Mark Jay Shpall,

David Jonah Stern, Michael Yellowitz and David Robert Zusan.

Post-Graduate Class: Marion Brown, Robert Eugene Lippman and Richard A. Zietz.

Senior Group: Herman Hinitz, Susan Kallen, Bernice Kirschner, Eileen Kirschner and Beryl Klinghoffer.

JUNIOR LEAGUE

THE Junior League participates actively and with spirit in all regional and national projects of the Young People's League of the United Synagogue of America. On April 27, many of its members attended the city-wide Y. P. L. conference at the Flatbush Jewish Center to celebrate Israel's Tenth Anniversary. At the recently concluded national Y.P.L. convention at the Concord Hotel, Kiamasha Lake, a large delegation represented our Junior League.

The Junior League has already elected its officers and standing committee chairmen for the new year. This procedure will enable the new administration to begin plans at once for summer activities and the year-round program of the group. For the past few years the members of the Junior League have traditionally stayed together during the summer, in three ways:

1. Attendance at Young Folks League socials on the roof.
2. Trips and beach parties.
3. Program planning sessions for the year ahead.

YOUTH ACTIVITIES REGISTRATION

APPLICATIONS are now being accepted for membership in the Department of Youth Activities. The new season will begin early in the fall, and advance registration is necessary to assure proper placement of youngsters and effective group organization. There are clubs and activities for all young people ages 9 to 21.

The schedule of fees is as follows: \$1.00, members of the Center; \$5.00, students or graduates of our Hebrew School; \$10.00, unaffiliated persons. Application blanks are available at the Information Desk. Inquiries should be directed to Mr. Hyman Brickman, supervisor of youth activities.

AN EXPERIENCE IN JEWISH LIVING

THE HAVDALAH

THE children's Congregation, under the leadership of Mrs. Evelyn Zusman, conducted a Havdalah Service on Saturday, March 1. 300 children, dressed in their Sabbath best, took seats in our dining room for an *Oneg Shabbat*. Parents too, crowded the room. The *Oneg Shabbat* consisted of delightful selected anecdotes and legends based on the observance of Sabbath. The participants were children who had been active in the Children's Congregation, and they sang Sabbath melodies, danced to Shalom Aleichem and led the entire audience in Sabbath songs.

Many of our children were participating in an *Oneg Shabbat* and Havdalah for the first time. In order to teach them in an informal way the many significant elements of the Sabbath, we conducted a quizz contest, letting all questions point towards highlighting the traditional observance of the Sabbath.

At 5:50, the children filed out to the main auditorium where Shalosh Seudot was served.

From the huge dais the rest of the program continued. Several capable children, acting as leaders, led in Zemirot, Birkat Ha Mazon and group singing. Towards dusk a brief Maariv Service ensued . . . and then—Havdalah!

It is difficult to describe to one who has not seen this ceremony what an impact it had on those present. Eight chil-

dren, holding *unlit* Havdalah candles, marched from the dais 'till they met in the center floor space. Then pairing off, they continued to the melody of Vayomer Elohim Y'hi Or. In this darkened room, a leader kindled all Havdalah candles, holding the ninth for himself. The candles now arranged in 2 rows of four each facing center, gave a torch-like glow. A special table with wine and spice box stood ready. The whole audience sat in awed silence. The room was filled with shadows and wonder. The sweet voices of those participating in the solo parts of the Havdalah, the nostalgic strains of Eliyahu Hanavi, climaxed by a hearty Shavuah Tov and the flashing on of lights—brought tears and reminiscent yearnings to many parents. One had the feeling that everyone had caught the true spirit of the Havdalah, for we were indeed loathe to part with the Sabbath.

The Havdalah was graced by the presence of Rabbis Kreitman and Lewittes, and several members of our Board, Mr. Blickstein and Mr. Kushner. Mr. Harry Goldstein, chairman of the Youth Congregations Committee was instrumental in carrying through this project. Several members of our faculty—Mr. Shpall, Mr. Snow, Mrs. Ross, Mrs. Beder, Mr. Tanenzapf, Miss Rosenbaum were helpful in lending their presence. Miss Sandy Lubart assisted Mrs. Zusman throughout in the execution of this project.

Newly - Named Mr. & Mrs. Club

A REVOLUTION has occurred in the Center. The Young Married Group has undergone a complete transformation. It has changed its name to the Mr. and Mrs. Club and now seeks as members all married members of the Center who are not already affiliated with the Golden Age Group. The purpose of the new club is sociability, pure and simple, within the framework of the Center.

Be your interest acting, photography, travel, catering, child psychology, music, dancing, money, or just plain good times, the club has something to offer you. We plan to make use of home-grown talent as well as professional speakers. For those

of our club who have a more energetic inclination there will be sports, both indoor and outdoor, picnics, and assorted outings.

Our newly-installed officers who are busily at work planning varied delights for the forthcoming social season are:

President, Albert Rosenthal; Vice-President, Robert Cedar; 2nd Vice-President, Adeline Wasserman; Secretary, Mildred Wolpert; Treasurer, William Brief; Publicity, Sybil Cedar.

The new Mr. and Mrs. Club extends to all its members a sincere wish for a happy and healthy summer.

SYBIL CEDAR

The Golden Age Group

THE Golden Age Group has participated this past month in many of the activities sponsored by the Center. The club has generously contributed to the humanitarian drive of the United Jewish Appeal in honor of Mrs. Goldman, a Vice-President and a most ardent worker. During this month, when Israel's 10th Anniversary was celebrated, a combined party celebrating Israel's birthday and the birthdays of eight members, born in this month, was held.

The Golden Age Club planted five trees in Dr. Levinthal's honor.

Visiting the sick is truly a Mitzvah, and so we have a very fine and active visitation committee spreading cheer to sick members.

•

The Golden Age Group enjoyed a most lively and interesting afternoon devoted to a program sponsored by the Telephone Company. The Group was invited to a general meeting of the Council of the Golden Ring Clubs on May 27. The meeting dealt with social security. The Golden Age Club is also chartering busses to take them to the Fashion Show presented by the Brooklyn Hebrew Home and Hospital for the Aged.

A word of thanks to Mrs. Berman, our Recording Secretary, whose minutes are so beautifully and entertainingly written that they are considered one of the highlights of the afternoon.

A program of events is now being formulated by Mr. Horowitz, President of the Club, and his able committee for the summer enjoyment of our members.

Our weekly Wednesday meetings are open to all senior members of our community. Do come and share the companionship and the collation.

MRS. JOSEPH J. KRIMSKY,
Sisterhood Advisor.

Gym and Baths Closed During "Nine Days"

The Gym and Baths Department will be closed during the period beginning Friday, July 18th through Sunday, July 27th for the "Nine Days." The department will reopen, as usual, on Monday, July 28th at 3 p.m., for men and boys.

THE MEN'S CLUB

THE Men's Club, which joined the family of Center activities in the Spring of 1957, achieved maturity and realization of its objectives commencing with the fall season of the same year.

Manned by a staff of officers and an executive committee devoted to establishing the club as a focal point of interest to the men of the Center, it is fair to say the club is now well organized and its meetings enthusiastically attended.

In its first year, the unit conducted a series of monthly meetings featured by talks delivered by prominent citizens and collations including the now famous bagels and lox. In its inaugural year also, the Men's Club attained a membership of 100, and has held a highly successful week-end outing in Atlantic City. We look forward to a roster of 200 or more

for next year, and we promise you every effort to make your evenings at the Club entertaining, interesting and companionable. Our dues are only \$5.00 per year to members of the Center. Join us—you'll have a grand time.

The following are the officers and members of the Executive Committee: Officers—President, Theodore D. Ostrow; First Vice-President, Louis Kramer; Second Vice-President, Dr. Milton Schiff; Treasurer, Morris Traub; Secretary, Harold Brown; Sergeant-at-Arms, Alexander Hornstein. Executive Committee—Max Crawford, Robert Gutchman, Murray Greenberg, James J. Jackman, Dr. Jules Kahn, Robert Morse, Dr. Allen Simon, Benjamin H. Wisner.

TED OSTROW, *President.*

YOUTH ACTIVITIES

DURING the months of May and June, the Center remains the second home for our club members on Saturday nights. It is here that they gather to dance and socialize, retaining the friendships they have made during the year and planning informally for the new season.

The Youth Council has already drawn up a new slate of officers for the coming year, and the slate has been formally adopted. The new officers can now begin their planning for the new season.

The Oneg Shabbat Group, meeting on Saturday afternoons and containing some of our most active and positive-minded members, has been meeting regularly since the "official" end of the season. When the weather permits, the roof is used by the group. Another group that insists on continuing its meetings, with its own members taking turns as leaders, is Club Akiba, meeting Wednesday evenings.

On May 18, a large delegation from our U. S. Y. clubs attended the seventh annual convention of Metropolitan United Synagogue Youth at Congregation Beth Israel, Hempstead, L. I.

On Decoration Day, a bus-load of teen-agers visited Hyde Park and relaxed at an afternoon picnic. The idea originated with the Oneg Shabbat Group. An excursion to another destination will be

arranged for a Sunday this month.

There has been an unusually large demand by our members for participation in the U. S. Y. leadership training encampment scheduled for Camp Ramah in the late summer. It is hoped that accommodations will be found for all our applicants.

Among the innovations being planned for the coming year is a leadership training course for our more advanced teenagers. Successful completion of the course, coupled with practice leadership, will serve as a stepping stone to professional status in our own youth program as well as in other centers.

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Because of severe space restrictions, the "Review" was obliged to eliminate a number of anniversary tributes to Dr. Levinthal, among them those tendered by the Center organizations. These were by: Mrs. Benjamin Markowe, President of the Sisterhood, Mrs. Herman Soloway, President of the Parent-Teacher Association; Bernard Wolpert, Acting President of the Young Married Group; Elliot Lewis, President of the Young Folks League; Ted Ostrow, President of the Men's Club, the Youth Activities Committee and the Department of Youth Activities.

Dr. Levinthal at 70

(Continued from page 7)

served the Torah and served the Jewish people; he fought in many battles, championed many causes, sponsored many movements; no phase of American Jewish life remained untouched and uninfluenced by him. Years have not dimmed his zeal nor dampened his spirit. Courageously, and with youthful ardor and devotion, he guards the ramparts of his faith and people. May he continue for many years more to labor in the vineyard of the Lord, teaching, leading and inspiring his people.

Just Between Ourselves

(Continued from page 4)

it is by developing a greater respect for law. And I feel that the idea, this very notion of having a day dedicated to the thought of law, the importance of law, is a beautiful idea. I hope it will spread throughout the land.

Our ancient rabbis tell us that the world rests on three pillars: On truth, on law and on peace.

America does rest upon the pillar of truth; it rests on the pillar of law. It is endeavoring now, with all the power at its command, to rest this country and to rest the whole world on the pillar of peace. We pray that it may succeed.

It was Daniel Webster who said, and I want to close with this tribute: "The law, it has honored us. May we honor it!"

I. H. L.

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

As this editorial will be the last one that I shall write as the President of our Sisterhood, I would like to take this opportunity to express my heartfelt gratitude and sincere appreciation to our Officers, Executive Board and members who have contributed so much towards the success and enrichment of our Sisterhood during my tenure of office. Because of your loyalty, devotion and service we may well take pride in the many achievements and in the meritorious success of our many endeavors during these past three years.

At this time, I wish to extend my heartiest congratulations to Mrs. Julius Kushner, the newly-elected President, who will be installed formally at our first meeting in the fall. Sisterhood can be very proud of the splendid staff of officers for the coming year and we can be assured that Sisterhood will continue to uphold the high standards which have been maintained throughout the years since its inception. And I hereby pledge continued service, ever mindful that together we will look ahead toward greater growth, more challenges, new horizons. A happy, healthy summer to all of you.

MOLLY MARKOWE, President,
the Sisterhood.

ACQUAINTANCE PARTY

WE WERE delighted to see many Sisterhood members at our "Acquaintance Party" on March 10 and were especially pleased that many members of our Golden Age Club accepted our invitation to join us. The delicious bagel and lox luncheon was sponsored by Mrs. Benjamin Markowe and Mrs. Al Hellman in honor of their new granddaughters. The arrangement and service of the food was completely handled by Mrs. Charles Marks and her hostess group. After the singing of the anthems, led by Mrs. Zaldin and accompanied by Mrs. Milton Schiff, Mrs. Michael Aminoff delivered the opening prayer. Mrs. Benjamin Markowe wel-

comed the audience and introduced an Indian Jewess, attending the meeting as a guest of one of our members. Dressed in Far Eastern fashion and resembling an Arab, our guest explained that her husband is a U.N. delegate and that she is a student here. We were surprised to learn that there are half a million Jews in India and that they observe the Shabbat on Friday evening.

Mrs. Herman Soloway reminded all to make their reservations for the forthcoming Torah Fund Luncheon. She briefly recounted the activities of the Seminary and requested our support so that the future plans of this institution may be realized.

Our U.J.A. Chairman, Mrs. Joseph Krimsky, made a plea for funds to help the destitute Jews find new hope and life in Eretz Yisroel. The workers were encouraged and inspired to contact all the names in their kits so that this year's regular campaign and rescue project will be successful.

Mrs. Benjamin Kreitman discussed the prominence of Zion in our observances. In our literature, ceremonies, holidays and every-day living, we remember Jerusalem and pray that Zion will be a homeland and spiritual center for the Jewish people.

Rabbi Kreitman, introduced by the chairman of the afternoon, Mrs. Joseph Krimsky, encouraged the women to continue their wonderful deeds on behalf of Torah. Torah binds together Jews all over the world. Our guest from India ceased to be a stranger to us when we learned of our common heritage — the Torah.

The afternoon was concluded by a musical dramatic presentation, "Music Through the Years," narrated by Mrs. William Sauler. Cantor Sauler and Bianca and Gayna Sauler, were accompanied by the Aviva Hadassah Choral Ensemble and by Mrs. Dorothy Kowitt at the piano. We enjoyed the explanation and the rendition of nostalgic melodies. Everyone had fun "getting acquainted," our theme for the day.

Our annual Torah Fund Luncheon was held on March 19. The opening prayer was delivered by Mrs. Julius Kushner and Cantor Sauler led the *Berkat Hamazen* after the luncheon. Mrs. Benjamin Markowe introduced Mrs. Helen Fried, Brooklyn Branch Chairman of Torah Fund, who expressed delight over the large attendance despite the inclement weather. Chairman of our Torah Fund Luncheon, Mrs. Herman Soloway, was then introduced by our president. Mrs. Soloway thanked her co-chairmen, Mrs. Abraham Bernhardt and Mrs. Benjamin Moskowitz for their cooperation, and gave a Yasha Koach to Mrs. Charles Marks and her hostesses for the beautifully arranged luncheon. She expressed her gratitude to Mrs. Sylvia Horowitz and Mrs. Benjamin Kreitman for the table decorations and the dais centerpiece. "And the bush was not consumed," was the motif of the decor. Mrs. Soloway urged our support of the Mathilde Schechter Dormitory for girls, for here will be accommodated future mothers in Israel who will be the leaders of their sex in Jewish education, and in the perpetuation of Torah.

Mrs. Julius Kushner, Chai Chairman, read the following list of Chai members, donors of \$18 or over: The Mesdames Ray Aaron, Simon Abraham, Michael Aminoff, A. David Benjamin, Abraham Bernhardt, Maurice Bernhardt, Milton Black, Harold Brown, Fannie Buchman, Joseph Coopersmith, M. Robert Epstein, Isidore Feit, Jules J. Flamm, Harry Freedman, Samuel Fleischman, Jennie Glass, David Gold, Samuel H. Goldberg, Irving Gottlieb, William Greenberg, Robert Gutchman, Irving Horowitz, Joseph Horowitz, Carl A. Kahn, Samuel Katz, Leo Kaufmann, Lillian Klein, Morton Klinghoffer, Emanuel Kraft, Benjamin Kreitman, Jesse Krimsky, Julius Kushner, Philip Levin, Joseph Levy, Jr., Isador Lowenfeld, Charles Marks, A. Markel, Benjamin Markowe, Bernard Matikow, Rose Meislin, Abraham Meltzer, Lawrence Meyer, Morris Miller, Claire Mitrani, Robert A. Morse, Kalman Ostow, Elias Rabinowitz, Hattie Roth, Alex Rothberg, Barney Rogovin, William Rothstein, Irvin Rubin, Milton Schiff, Abraham Slepian, Herman Soloway, Milton Spatt, Moses Spatt, Frank Schaeffer, Jack Sterman, Max Taft, Bernard

Weissberg, Charles Weitzman, Benjamin Wisner, Fred Zimmerman, Abraham H. Zirn.

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Elvira Balsam, a student of our Hebrew School read her paper entitled, "What Torah Means to Me," which received second prize in the essay contest sponsored by Brooklyn Branch. Mrs. Markowe presented her with a gift.

Rabbi Kreitman, prior to his introduction of Rabbi Bernard Segal, related the motto "And the Bush was not Consumed," to the devoted work on the part of our women for Seminary. Rabbi Bernard Segal, Executive Director of the United Synagogue, spoke about the accomplishments and future plans of this organization.

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"The Key to the Ark," directed by Mrs. William Sauler was presented. Our Sisterhood members gave outstanding performances. We can truly possess the Torah through faith and a desire for knowledge. In the cast were Sarah Epstein, narrator; Sylvia Horowitz, Mary Kahn, Doris Mattikow, Marjorie Lovett, Phyllis Moskowitz. Cantor Sauler and Sholom Secunda provided the musical background.

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The meeting of April 21 was begun by the singing of the anthems led by Mrs. Benjamin Kreitman and accompanied by Mrs. Joseph Krinsky. The invocation was delivered by Mrs. Lawrence Meyer. Mrs. Benjamin Markowe expressed her warmest thanks to the

many ladies who prepared the brunch for the Brooklyn Branch Women's League Spring Conference held at our Center on April 16. She said that she was very proud of the hospitality shown by our women and that she had received many compliments on the arrangements. A letter was then read congratulating Mrs. Markowe and Mrs. Kushner, new officers of the Brooklyn Branch of Women's League.

Mrs. Isador Lowenfeld, a member of the Nominating Committee, in the absence of chairman, Mrs. Frank Schaeffer, presented the slate of officers and board members for 1958-59.

Mrs. Joseph Krinsky, Chairman of U.J.A. gave a stirring, poignant report on the work of this organization. We must respond to the demands of this campaign so that the life saving work will continue.

Mrs. Bernard Weissberg, Chairman of this meeting celebrating Israel's Tenth Anniversary, summarized Israel's development during the past ten years. The generosity of Jews all over the globe made possible the industrial, agricultural and cultural advances of Eretz Yisroel.

A biographical sketch of Yitzchak Ben Zvi, President of the State of Israel, was given by Mrs. Julius Kushner. She had been fortunate enough to meet him while in Israel. Her profile of this man made us realize that his warm personality and true sense of dedication to his heritage and his people guided the miraculous rebirth of Israel.

Our lively guest entertainer, Tova Ronni, an Israeli folk singer and dancer, explained that her Israeli chemise was embroidered by Yemenites and that her jewelry too was created by Israeli artists. In her repertoire was the hit tune of Israel, "Hey Simona me demon." Community singing and audience participation in the hora concluded a most pleasant afternoon.

A Tribute to the "Mother of the Year"

Sisterhood devoted its May 19th general meeting to Mrs. Israel H. Levinthal, chosen by them as the "Mother of the Year." Mrs. William Sauler, chairman of the afternoon, led the singing of the anthems and Mrs. Milton Schiff provided the piano accompaniment. The invocation was delivered by Mrs. Abraham Meltzer.

Mrs. William Sauler spoke about the observance of Mother's Day and the approaching Shabuot holiday. Seated around a table decorated for Shabuot by Mrs. Julius Kushner, the latter together with Marjorie Lovett and Doris Mattikow recited a beautiful tribute to Mother.

Honor and acclaim were given to Mrs. Levinthal by a close friend, Mrs. Abraham Heller, wife of Rabbi Heller and by her children, Helen Levinthal Lyons and Lazar Levinthal. Rabbi Levinthal, in his tribute, credited his wife for meeting the challenges of motherhood and of the Rabbinate. Mrs. Levinthal graciously thanked all for the heartwarming tribute given to her.

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